2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

But do not

let it be supposed for a moment that the Ainu are cannibals, for they are not so now, whatever they may have been in the past. Then the lady added, "Supposing a polygamist gets rid of any of his wives, ought he not to make them handsome presents, and should it not be by mutual consent?" I left the question unanswered. And so this case which the young lady quoted is but an echo of the Ainu past. I will add, however, before leaving this subject, that in the mind and reasoning of this lady there was a certain twist, for she said, "Surely it would have been better for that missionary, had a millstone been hung about his neck and he cast into the sea! For he caused a little one to stumble, did he not?"

It has been my great privilege to spend quite a long time among this peculiar and enigmatical people, and we have had a number of them educated. It has been a most interesting thing to watch how the old ideas of an uncivilized people come into contact with and then are partially abolished by modern thought. I am well acquainted with an Ainu woman who has been given a good Japanese education, who can play the organ nicely, and who has even been to England. For some time past she has been reading books on what is called "New Thought," of which, by the by, the present generation of Japanese are very fond. We have had much discussion on many points raised, for some of them are not in line with what is termed orthodox Christianity. She is a young lady who does not by any means always take things on trust and so we are at times unable to see eye to eye. One day after a long discussion she said to me; "Sir, I perceive that you are one of the *Genrō-in*" (i.e. Elder Statesmen).

I thought this rather strong. Nevertheless it is the spirit of the age. What a change! And to come as it did from an Ainu woman! It shows progress. However, I let it pass and at once replied: "Yes, yes, just so. Have it so if you wish. But remember this at all

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

178 times, my Chairman is the Christ, and the Standing Committee consists of the Apostles and Evangelists. I sit at the bottom end. I follow them as best I may in my religion and no one else." She lowered her merry, twinkling eyes at this and threw up the sponge. I have heard no more from her since about the "New Thought." She is doubtless still thinking. The present generation of both Japanese and Ainu are very restless under advice from their elders, and there is very much in the jibe of being an Elder Statesman! And so we see them "coming on." And some of them think Christianity is too strict.

178 795 This young woman is a fine Christian. She came to me one day in a very complaining frame of mind and I had no little bother with her. Said she: "I am very discontented today." "Why is that?" I asked. "Oh," she replied, "So and so has gone a bit wrong. Ah, before becoming Christians we do many little things which we do not then consider wrong, but as soon as we accept Christianity, things we thought right before straightway appear wrong. If any of us does a shaky thing now we have joined the Church, a very great noise is made about it at once. The non-Christians are up in arms in the twinkling of an eye, but if the very same thing is done by one of themselves no notice is taken of it; rather it seems to them to be the natural thing to do and somehow is to be expected! What a world! What a world! My friend did a very little wrong, but what a noise! And it is the very worst of the people who talk most and loudest!" And so forth. There is quite a lot of clever, quaint, good philosophy underlying the thoughts of these people - and I find that they are very keen observers.

● 266 I mentioned above that the Ainu are not cannibals, but I have by me a story which seems to imply that they were so in the distant past. The tale is as follows.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

"The Ainu were formerly cannibals. Not only did they eat the flesh of bears, deer, and other animals in its raw condition, but they used to eat human beings as well. They even ate them without first cooking the flesh. But when the divine Aeoina descended from Heaven, he taught the people to make fish spears, bows and arrows, pots, pans and suchlike useful articles. He also ordered them to cook every kind of fish and flesh before eating it. He furthermore warned them against devouring human beings." If this be true, the Ainu were indeed a wild race when they first met the Japanese.

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

174 Plate LXXXI represents a portion of a large and very interesting col-
172 lection made up by M. l'Abbé Furet, of Hakodate. The specimens were
323 obtained from various localities in Yeso and from Awomori, on the main island of Japan. It is scarcely within the province of this article to discuss this part of the subject at length, particularly since to do so would require numerous references to Japanese pottery, and many additional illustrations to present the subject clearly. Those who are already acquainted with ancient Japanese pottery will immediately recognize that these specimens are entirely different in form and decoration from any found in Japanese graves. Professor Milne states, as a historical fact, that the Ainos in the neighborhood of Nemuro "used flint instruments and manufactured pottery until late in the last century." The basis of this statement seems to be that Mr. Charles Maries saw in the houses of Ainos, near Horoidzumi, clay vessels in appearance very like the fragments from the shell-heaps, from which he concluded that the Ainos at that time still made pots; and further, that a book published in the year 1800 gives drawings and descriptions of pots at that time manufactured by the Ainos.

The evidence is not quite convincing. Professor Milne thinks the Ainos gave up making pottery because they could get it from the Japanese. But, as far as my observation goes, they do not use much pottery of any kind. Their implements are of wood, and if one occasionally finds a Japanese tea-set in an Aino house, it will be about the extent of their possessions of that kind of ware.

172 The shell-heaps furnish still further evidence of the early occupancy
[145] of Japan by a race certainly closely related to the Ainos. It is a peculiarity of the latter that the humerus and the tibia are very much flattened or platycnemic. Such bones have been found by Professor
[266] Morse in the shell-heaps, with indications of cannibalism among the people.

A Japanese writer has recently published a description of two peculiar huts still in existence in Shonai, on the west coast of Japan, which he believes may have been erected by the people who made the pottery of the kitchen-middens.*

181 If we may judge from the authority of old Japanese writings, and also from other evidence, such, for example, as the discovery of indications of cannibalism in the shell-heaps by Professor Morse, and the cruel modes of punishment brought forward by H. von Siebold, the Ainos were once a fierce and warlike people. They are now gentle and courteous in manner, and one can scarcely believe that they are de-
123 scendants of cruel savages. Only once, while I was alone among them on the northeast coast, I had the misfortune to incur the displeasure of the chief man of the village, the largest Aino I saw in all my travels. I had seen some of his people the day before, and had promised them

*Y. Hashiba. Dwellers in pits still found at Shonai. Bulletin of the Tokyo Anthropological Society, III (1888), 152. Printed in Japanese.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

I was told here again that Ainu women often suckle small bears at their breasts so as to fatten them up for the festival; and one not infrequently sees the women in Ainu households chewing food, and letting the young cub take it from their lips.

These Ainu are much more interesting as types, and also much purer in race, than either the Piratori or the Volcano Bay Ainu. A learned missionary, who has not himself visited these people, writes as follows regarding them:—"The Ainu of the Tokapchi district, in Yezo, are spoken of as having been particularly addicted to this kind of warfare (night raids against each other, in which the men were murdered, and the women stolen and used as slaves or kept as concubines), and are even now held in abhorrence by the people of some villages. They are said not only to have murdered people, but also to have eaten some of them. They were, therefore, cannibals, and I have heard them spoken of as 'eaters of their own kind.'"[1]

From my own personal experience—and I may add I am the only foreigner who has seen these Tokachi, or as others call them, Tokapchi Ainu—I came to a conclusion very different from this. I found that not only were they not cannibals, but that, taken altogether, they were the most peaceable, gentle, and kind Ainu I came across during my peregrinations through the land of the hairy people. Indeed, I am sorry to say that it is not savagery that makes the Ainu bad, but it is civilisation that demoralises them. The only place in Yezo where I was actually ill-treated by Ainu, as my readers will remember, is the village where they were said to be "very civilised."

I have no wish to force my opinion on the public as the correct one. I do but describe what I have actually seen in a district in which others who have written on this subject have never set foot, and I leave it to my readers to judge who has most claim to be heard.

The language of the Tokachi Ainu varies considerably from the language spoken in more civilised districts, and none of the natives up the river could speak Japanese when I was there.

[1] Rev. John Batchelor, 'The Ainu of Japan,' chap. xx.